THE Vain Prodigal LIFE, AND Tragical Penitent DEATH OF

Thomas Hellier

Born at *Whitchurch* near *Lyme* in *DORSET-SHIRE:*

Who for Murdering his Maſter, Miſtreſs, and a Maid, was Executed according to Law at *Weſtover* in *Charles* City, in the Country of *Virginia*, neer the Plantation called *Hard Labour*, where he perpetrated the ſaid Murders.

He Suffer'd on Munday the 5th of *Auguſt*, 1678. And was after Hanged up in Chains at *Windmill-Point* on *James River.*

Exemplum ſicut Speculum, Exempla docent.

Examples on Record have ever ſtood
T'inſtruct the after-Ages, (bad or good.)
For, each Example is a Looking-glaſs,
In which we may behold (each man his face.)

LONDON:
Printed for *Sam. Crouch*, at the Princes Arms, a corner-ſhop of *Popes-head-alley* in *Cornhil.* 1680.

TO THE READER.

IN this true Mirrour we may plainly ſee
What wretches People all by nature be.
From Adam *his Poſterity accurſt,*
Hath been e're ſince inclin'd to what is worſt.
Good Education, and ingenious parts,
A fair Eſtate, with skill in lib'ral Arts,
(All laudable Accompliſhments) will ſtand
In no ſtead, where Vice gains the upper hand.
Men highly by nature Ingenious,
Debauch'd through Vice, prove more pernicious.
Whom Grace doth not ſecure, Temptations
Will ruine on moſt ſlight occaſions.

To the READER.

Speedy Deſtruction attends that mind,
Which to Debauchery is ſtill inclin'd.
Whom proſp'rous nor adverſe ſtate won't reſtrain,
Such, oft with publick Crimes their Souls diſtain;
Crime heap on Crime, devoid of fear and aw,
Till they become obnoxious to the Law;
Incur ſuch publick Puniſhment and blame,
As brings to th' Nobleſt Parentage foul ſhame.
Their Anceſtors Eſcutcheons beſpot,
Blurring them with an Indelible blot.
All, who from honeſt Parentage deſcend,
Muſt live ſo, that ſhame don't their death attend,
Leſt their diſgraceful death, for what is paſt,
Shame innocent Relations too, at laſt.

A PROLOGUE TO The following Tragical Relation.

THe many deplorable, and excellently well illuſtrated Examples of God's Revenge againſt Murder, occurrent formerly in other Countries, carefully collected and judiciouſly related by Worthy Mr. *Reynolds*, might (one would think) ſave me and others the labour of giving new Teſtimonies for warning the World againſt thoſe vicious Abuſes, whereby they draw down Divine Indignation upon their own and others heads. But ſeeing ancient Truths and forepaſt Preſidents, as ſmelling of the mould or muſt of Antiquity (through Satan's malicious Policie, and the World's incredulous Imbecillity) are moſt-an-end lightly eſteemed, if not totally ineffectual, and of no force, next to Old Almanacks, long ſince worn quite out of date; the World had need be rous'd out of its beſtupifying Lethargy of Carnal Security, by ſome novel Relations of this kind, recruiting afreſh on mens minds a new and lively ſenſe and apprehenſion of Divine vindicative Juſtice, impendent and ever hovering over the heads of Delinquents for their reiterated Provocations.

For, though ancient Truths ought to be no whit at all leſs moving or prevalent on ſober mindes, and ſound rational apprehenſions, becauſe of their venerable Antiquity, yet long diſtances, and tedious tracts of time, wearing paſt Tranſactions in part out of moſt perſons memories (though haply they can't be totally buried in Oblivion) do neverthelefs downright argue ſuch antique Relations of fallacious uncertainty, and call them into doubt. So that, though Mr. *Reynolds* beforementioned hath in ſeveral places through his Book confirmed the indubitable truth of his Tragical Hiſtories, by adding the frequent Atteſtation of his own knowledge, who was to ſome of them (*ex confeſſo*) an Eye and Ear-witneſs; yet, becauſe he hath ingeniouſly added, for the Readers delight, ſomething or Device, adorning, embelliſhing, and beſprinkling his Relations throughout with lively Cuts, Gems of Eloquence, moſt fragrant Flowers of Elegant Stile, and Rhetorical Sentences; perſonating all very prudently under fictitious names, (as may be ſuppoſed) with deſigne to avoid blemiſhing the Reputation of each Malefactors ſurviving Relations: Hereupon, I ſay, his whole Labour hath, to my knowledge, and in my hearing, merited from the report of moſt whom I have met with, not the Repute of Hiſtorical Truth, but onely the Character of a queintly contriv'd Romance.

So ſubtil is the grand Adverſary of Mankind, that rather than he will ſuffer people to be perſwaded according to Truth (that ſeeming ſmall faults make way for real great ones, or that common ordinary Vices prove leading-Cards to horrid execrable Grimes:) The Devil, I ſay, will animate the world to ſtigmatize Truth with the brand of Falſhood, tempting perſons to reproach that, which is in it ſelf every way well worthy commendation. Thus, if Truth do but array her ſelf in a little better

ter than ordinary Apparel, ſeeming ſomewhat gay, polite, and trim in Attire; unleſs ſhe range about ſtark-naked, or creep forth clad in Ruſſet or in Raggs, ſhe, forſooth, muſt not be credited to be like her ſelf.

However therefore, ſeeing Satan ſtill renews his old Temptations on men, by new devices, ſeducing ſilly Souls on ſlight occaſions, to act afreſh old Crimes over again, or at leaſt to imitate, if not outvie precedent Examples of former times; 'tis all but needful, that new Crimes ſhould be attended with new Relations, new Admonitions, and for inſtruction ſake, be ſincerely publiſhed to open view: eſpecially ſince Examples of former times are either miſbeliev'd, call'd in queſtion as Romantick uncertainties, or rejected as ſtinking of Antiquity. Or if they have been known, approv'd, and indubitable Truths (ſuch as that of young *Sonds* in *Kent*, or *Nathaniel Butler* of *London*, and ſome other like perſons not yet quite worn out of the memory of Survivers;) yet are they as little thought of almoſt, as if they had never been, or were equally uncertain with thoſe ſuppos'd Romantick ſtories of former times, ſtretching beyond the very memory of Men. And though this enſuing Narrative muſt expect no better fate than the reſt of the like nature; yet for preſent ſatisfaction to ſome, and future inſtruction to others in the World, I ſhall propoſe to all ſober perſons conſideration ſome ſeaſonable and ſerious Reflexions on this ſad ſpectacle, and lamentable example of frail and vicious Mortality. But firſt take this Character of his Perſon.

A Character of his Perſon.

HE was a Pale-countenanced man, of a black-brown hair, as I take it, inclining to curl, reaching down to his ears, pretty round-viſag'd, ſomewhat full-bodyed, of a middle ſtature, and (by what I could diſcover) by Conſtitution very melancholy, which appeared by his working Brain (as you may hereafter diſcern) his deſultorious Wit, ſoaring Ingenuity, and vain-glorious humour; of a facile ductible Temper, eaſily wrought on to be led to any Vice, Melancholy perſons being not unuſually ſo diſpos'd. Mr. *Burton* fitly terms Melancholy, The Devils Great Net, by which (unleſs Grace powerfully withſtand) he drags men with eaſe to their own Deſtruction, eſpecially where Vice hath once gain'd any conſiderable ſtrength.

THE

THE LIFE OF *THOMAS HELLIER*, WITH The manner of his perpetrating the following HORRID FACT: FROM His own Confeſſion to a Friend in Priſon the night before his Execution.

I *Thomas Hellier* (aged now ſome 28 years or thereabouts) was born at *Whitchurch* neer *Lime* in *Dorſetſhire*; Son to *J. H.* of *Parrocks*. I liv'd with my own Parents till I was ten years old; about which time my Grandfather *Thomas Turner* of *Marſhwood* took me home to him, and ſetting me to School, bred me up till fifteen or ſixteen years of age; who loved and tender'd me very indulgently. About the age of ſixteen I was bound an Apprentice to one *Jo. Sprake* of *Lime*, by Profeſſion

a Barber-chirurgeon, for ſeven years; from whoſe Son I alſo learned, by my own induſtry, the Trade of a Stationer. After I had ſerv'd ſix years almoſt, my Maſter died; during which term, I had plaid ſome frolickiſh youthful Pranks, which were mildly conniv'd and winked at, through the gentleneſs of indulgent Relations; which yet I had not the grace to make a good uſe of.

After my Maſters death, (not being bound to any but my Maſter onely) I ſued out my Indenture, and ſo gain'd my Freedom before ſix years were fully expired.

A while after I was got free from my Maſter's Widow, my Grandfather dying, left me fifty acres of good Land purchaſed for three Lives; the other two were dead, and onely my own Life then remaining in the ſaid fifty acres of Land: which Eſtate I lived on ſome half a year a ſingle man; then I married one *Heſter Benſloe*, daughter to a good ſufficient Farmer, who enjoyed fifty pounds *per annum* of Prebends Land. After which I liv'd with my ſaid Wife on the forementioned Eſtate the ſpace of one year, till ſhe brought me forth a Daughter, by name *Heſter Hellier*.

My own and Wife's Friends both loved me very well, and would have done very well for me, had I not taken bad courſes; but I could not contain my ſelf within the due bounds of Sobriety and Moderation.

About this time (in the year 1673 or 74, neer *Michaelmas*) I chouſed my Father of twelve pounds *Sterl.* which he had entruſted me to receive for him, he being then Collector of the *Royal Aid money*: After the receipt of which money, I taking horſe, rode away to *London* (unknown to Father, Wife, or any other Relations, who all that while knew not what was become of me.) In *London* I ranted out my twelve pounds in Company-keeping. And now I lived but too much at eaſe,

eaſe; I knew not when I was well; I was all on fire to ſet up in the world, to make a buſtle abroad to and fro, and be doing, that I might ſeem ſomebody. I would therefore needs, all on the ſpirt, ſet up my own Trade, and that too of a Stationer; to which intent I took up on Credit, to the value of ſome twenty four pounds in Books of one perſon, which were never to this day paid for. I did the like by others, to a conſiderable value; none whereof (I do confeſs) were yet ever paid for.

Having thus furniſhed my ſelf, though all upon Truſt, I made ſale of ſome twenty head of Cattle, young and old, from off my Eſtate at *Marſhwood*, which yielded me ſome ſixty pounds or upward; with which money I ſet my ſelf up, removing all my Goods to *Crewkerne*, called commonly *Crookhorn* in *Somerſetſhire*. I obſerv'd the Foxes cunning (who hunts his Prey far from his own Den:) ſo, though I owed round Debts at *London*, or elſewhere, yet I paid all duely, keeping touch with people nearer home; owing little or nothing any where for ſome twenty miles diſtant from *Crookhorn*, round about. By which Craft, and my affable ſociable temper, I liv'd in the ſaid Town in very good Repute, belov'd by all ſorts, both gentle and ſimple, young and old, rich and poor: I was ſo over-obliging to all people, that I could have had Credit from any Tradeſman or Gentleman neer me, for what I pleas'd. [Honeſt Mr. *Hellier*, who but Mr. *Thomas Hellier*?] But, as I ſaid before, I was ever ſhie of contracting Debts neer home.

Now it was high Noon, I thought it would never be Night with me; I ſeem'd to have the World in a ſtring, and thought I could hale it which way I liſted at my pleaſure: but ſoft my haſte; for before two years were fully expir'd, after my ſeating at *Crewkerne*, (what by keeping high Company, what by Gaming) I had on a ſudden run my ſelf very deep into debt. But ſtill I bore

my

my head aloft above water with courage, making a plauſible ſhew in the eye of the vulgar. One ruinous humour I confeſs my ſelf very vainglorioufly guilty of: I ever too much affected fooliſhly to be admir'd and applauded; wherefore if ſix or eight Pot-companions had ſate tipling with me, had they but beſtowed their Complements liberally upon me, let ſuch flatterers drink night and day, there was nothing for any of them to pay. [Honeſt true heart! noble, good-natur'd Mr. *Hellier*] I paid their Reckoning out of my pocket.

I was (to my ſhame and ſorrow I relate it) notoriouſly addicted to Curſing and Swearing: guilty I was of profaning the Sabbath; on which ſcore I had unhappily gain'd ſuch influence on the Officers of the Town, that if Mr. *Hellier* were found in a Tipling-houſe on Sunday in Sermon-time, no one would offer to interrupt or call him to queſtion; while others haply far leſs faulty, were call'd to an account, and perhaps inform'd againſt.

But by this time my own and Wife's Relations apprehenſive of this my looſe, diſſolute, careleſs courſe of life, (diſcerning how I liv'd betwixt floating and ſinking, between hope and deſpair) expecting but little or no good from ſo bad a life as mine, began to draw back, and ſtand at a diſtance.

Now my own Father, who had bound himſelf in Bond to the Town of *Crewkerne*, at my firſt coming thither (to ſecure and bear the ſame harmleſs, that they ſhould not be damnified by any Charge from my Family or Children, in caſe of ſickneſs, or poverty, or the like) demanded me to depoſit fifty pounds down on the nail to the Magiſtrates of the ſaid Town, for their Security, and releaſing my Father from his Obligation. Now alſo my greater Creditors from afar off began to urge for money. To the end therefore that I might quit my

Father,

Father, that he might take back his Bond, as alſo to pay my more conſiderable Debts, I ſold my fifty acres of Land for 193 *l.* ſterling. After which I paid down 50 *l.* to the Town; and by aſſiſtance of the reſidue of the foreſaid money, and help of Creditors, I liv'd in the ſaid Town two years longer or thereabout, my Debts ſtill unpaid.

And after all Stones turn'd to ſo little purpoſe, I betook me to that Pack-horſe and very laſt ſhift of Brokers and Bankrupts, (a Tapſters courſe of life) by which, at a certain Fair where I kept a Tipling bower, ſelling ſeveral ſorts of Drink and Meat ready dreſſed, I had got me a good handſome conſiderable lump of money: but my minde being fretted and gall'd at the thoughts of my great Debts, unadviſedly contracted, I unable to endure and undergo the diſgrace and miſery of a Priſon, which I more than doubted would be my lot, took my Horſe and ten pounds in my pocket, and tripped up to *London*, reſolving there to ſeek my fortune. Where, though I might have turn'd my ſelf to ſeveral Employments, having ſkill in Painting and mixing of Colours; judgment to eat any Letters, Knots, or Devices into Mettals by Chymical waters; a dexterous hand at Ingraving in Mettals and Carving in Wood, with ſeveral other ingenious and commendable Myſteries. Yet, here was I ſo fatally beſotted to my own Overthrow, that I could fancie nothing but a Voyage to Sea.

Whereupon, after much fruitleſs rambling to and fro, I met with a *German*, one Captain *Priſon*, who had a Privateer-Ship, and a French Commiſſion about the beginning of *June* 77. I went on board the ſaid Ship, deſigning to ſail in her under the capacity of a Sea-Chirurgeon. The ſaid Captain was to furniſh forth my Cheſt with all ſorts of Drugs and Medicaments; but the

Captain being ſentenced by the Admiralty-Court for a Pyrate, and doom'd to pay (as I underſtood) 1000 *l.* before he could get free, Money falling ſhort, he could not ſet me forth nor furniſh my Cheſt. Whereupon I left his Ship, and to ſhore I went in *Auguſt* 77, having juſt one poor ſixpence in my pocket.

Thus had I trifled away and miſ-ſpent my ten pounds and the price of my horſe. Next, to ſupply neceſſity, I ſold my Cloaths for want of money: ſo walking up *Tower*-ditch, I going in at the Eagle and Childe, enquired if there were any Ship-Captain quartered there? one replied, There was no Ship-Captain quartered in that houſe, but that he himſelf was concern'd about Sea-faring matters. I enquired to what parts he was concerned? he anſwered, To *Virginia*: So aſked withal, if I were minded for that Country; if I were, I ſhould have Meat, Drink, and Apparel, with other Neceſſaries provided for me. I replied, I had heard ſo bad a character of that Country, that I dreaded going thither, in regard I abhorred the Ax and the Haw. He told me, he would promiſe I ſhould be onely employ'd in Merchants Accompts, and ſuch Employments to which I had been bred, if they were here uſed.

On *Auguſt* the 10th, 77, I being over-perſwaded, went on board the *Young Prince*, Captain *Robert Morris* Commander; on the 5th of *September* ditto, the *Young Prince* weighed Anchor from the *Downs*; and on the 25th of *October* following, ſhe arrived within the Capes of *Virginia*, and dropt Anchor at *Newperſnews*.

I was delivered into the cuſtody and diſpoſe of one *Lewis Conner* of *Barmeodoe* hundred *Virginia*, who ſold me off to one *Cutbeard Williamſon*, living at a Plantation call'd *Hard Labour*, belonging to *Weſtover*-Pariſh in *Charles* City, County *Virginia*: which ſaid *Williamſon* promiſed me I ſhould be employed in Teaching his Children,

dren, and not be ſet to any laborious work, unleſs neceſſity did compel now and then, meerly for a ſhort ſpurt. But nevertheleſs, though I wanted not for Cloaths nor Victuals, yet I found their dealings contrary to their fair promiſes; which much diſheartened me. And though my labour at the Howe was very irkſome, and I was however reſolved to do my utmoſt endeavour at it; yet that which embittered my life, and made every thing I took in hand burdenſome to me, was the unworthy Ill-uſage which I received daily and hourly from my ill-tongued Miſtriſs; who would not only rail, ſwear and curſe at me within doors, whenever I came into the houſe, caſting on me continually biting Taunts and bitter Flouts; but like a live Ghoſt would impertinently haunt me, when I was quiet in the Ground at work. And although I ſilently wrought as faſt as ſhe rail'd, plying my labour, without ſo much as muttering at her, or anſwering any thing good or bad; yet all the ſilence and obſervance that I could uſe, would not charm her vile tongue. Theſe things burning and broyling in my Breaſt, tempted me to take the trip, and give my Maſter the bag to hold; thereupon I vamped off, and got on board Capt. *Larimore*'s ſhip, where I remained eleven days, or thereabout, the Ship then riding at *Warwicks-Creek Bay*.

I was abſent from my Maſter's buſineſs almoſt three Weeks, but at length my Maſter hunting about, and ſearching to and fro, had diſcover'd where I was, and ſo ſending a Meſſenger, fetched me back home again. As I was upon my return homeward, I had a deſigne to have knocked the Meſſenger on the head; for which purpoſe I took up a great ſtone and carried it along in my hand a good way, unknown to the man: but my heart failing me, I let drop that deſigne. At length home I came, begg'd pardon of my Maſter for my fault,

and all ſeemed pretty well again. But my uſage proving ſtill worſe than before, my Miſtreſs ever taunting me with her odious and inveterate Tongue, do all I would, and ſtrive all the ways whatever I could, ſhe, I found, was no whit pacified toward me. Whereupon I began to caſt about and bethink my ſelf, which way to rid me of that Hell upon Earth, yet ſtill ſeeking if poſſible to weather it, but all in vain.

At laſt, Satan taking advantage of my ſecret inward regret, ſuggeſted to my vicious corrupt minde, that by ridding my Maſter and Miſtreſs out of the way, I might with eaſe gain my Freedom, after which time I ſought all opportunities to effectuate and bring to paſs my ſaid horrid contrivance: Concluding, when they were dead, I ſhould be a Freeman. Which ſaid execrable Project I attempted and put in execution *May* the 24, 1678. Thus.

Betimes in the Morning before day, I put on my beſt Cloaths, then got my Ax, and attempted two or three times to enter my Maſter's Lodging-room, ſtill my heart failing me, I ſtept back again; but however at length in I ruſhed: A Servant-maid, who lay every night in the ſame Room, paſſed along by me the ſame time with her Bed on her ſhoulder, or under her arm, to whom I offer'd no violence, but let her paſs untouched; nor had I meddled with her, had ſhe kept out of my way. From her I paſſed on to my Maſters Bed, and ſtruck at him with the Ax, and gave him ſeveral blows, as near as I could gueſs, upon the Head: I do believe, I had ſo unhappy an aim with my hand, that I mortally wounded him the firſt blow. My Miſtreſs in the interim got out of Bed, and got hold of a Chair, thinking to defend her ſelf; and when I came toward her, ſtruggled, but I proved to hard for her; She begg'd me to ſave her Life, and I might take what

what I would, and go my way. But all in vain, nothing would ſatisfie but her Life, whom I looked on as my greateſt Enemy; ſo down ſhe went without Mercy. The Wench to whom I intended no hurt, returned, as I ſuppoſe to reſcue her Miſtreſs; whereupon ſhe ſuffer'd the ſame cruel Fate with the other two.

After this Tragedy I broke open a Cloſet, and took Proviſion for my Journey, and rummaging my Miſtriſs Cheſt, I took what I thought fit, as much as loaded a good luſty Horſe; So taking my Maſter's Gun in my hand, away I haſtned: But while the Horſe ſtood without door, a Neighbour came to the houſe, with an excuſe to borrow the ſaid Horſe. To whom, I frowning, anſwered very roughly, and threatning him, bid him be gone, he could not have the Horſe; who departed, and (I ſuppoſe) betrayed to the other Neighbours ſome jealouſie he had conceived, concerning ſome Miſchief I had been doing. A Childe alſo belonging to the Family was run forth to betray the buſineſs. But before any body came, I was gone upon my intended progreſs with my Maſter's Horſe loaded, and his Gun in my hand.

After wandering the unknown Woods a tedious time, to and fro, and finding no path, I ſtruck up towards a Plantation belonging to one *Gilly*, near *Chickahommony Swamp*, where I had a Ship-mate living; here I found a Path, and following that Path, it led me up to the houſe, where finding my Ship-mate, I enquir'd the neareſt way to the Falls of *James* River: Who told me, he knew not the way, but ſaid, he would go and enquire; ſo he called his Maſter's Son, who asked, if I would not walk into the houſe, and eat before I went. I ſaid it was too early for me to eat: The ſaid *Gilly*'s Son-in-law came forth alſo, and very urgent they were to have me walk in and ſmoke Tobacco, ſeeing

ſeeing I would not eat. I told them, I would not ſmoke, but deſired them to direct me my way, (ſtill keeping my Gun in my hand, I being as ſhie of them, as they were watchful over me.) At laſt they told me, they would ſhew me the way; one walking before me, and the other following me, who led me to a Paſſage over a Water: where, before I paſſed over, I had ſome occaſion to lay my Gun out of my hand: Whereupon one laying hold of the Gun, ſaid, *This is a compleat Gun*, and withal fired it off: whereupon I diſcern'd my ſelf ſurprized.

They told me I was to go no farther: So they ſeiſing me, I ſtruggled a while, and had like to have been too hard for one of the men. But *Gilly* himſelf hearing the report of the Gun, run down toward the place; ſo being overpower'd, I was forced to ſubmit to have my hands bound. Upon this ſeiſure I was ſtruck with ſilence, not having power either to confeſs or deny the Fact. They forthwith brought me before Mr. *John Stith*, the next Juſtice of Peace; This happned *May* 25, 1678. I had no power to anſwer the Juſtice to any thing, only I begg'd that I might have a Miniſter ſent for to me, and then I ſhould relate the whole matter. One Mr. *Williams* was ſent to me the next morning (being *Saturday*) to whom I acknowledged the whole matter. After conference with the ſaid Miniſter, I began by degrees to be rendred ſenſible of the heinouſneſs of my horrid and bloudy Crime; for which I was Tryed at *James*-Town, *July* 26, 1678. And was Sentenced to be Hang'd in Chains the 27 *ditto*; according to which juſt Sentence, I am now deſervedly to ſuffer here this inſtant 5th of *Auguſt*, 1678.

Whereas ſome have reported me formerly an High-way-man, and that I was tranſported from *England* hither

hither as a Malefactor; I do here now declare to the world, that I never abuſed any perſon on any account on the Road in *England*, in all my Life-time (except one pittiful Begger.) For, as I rode one day along the Road, a Begger by the Way-ſide importuned me earneſtly, that I would give him ſomething. I had then been on the ramble, having ſpent all my Money to eighteen Pence, and had ſixty Miles farther to ride. Whereupon I bethought my ſelf how to ſupply my preſent penury out of that Beggers Purſe, whom I judged to be far better in ſtock than my ſelf. I therefore told the man, I had no Money about me leſs than Half a Crown, requiring him to give me ſeven Groats, and I would give him two Pence out of the Half-Crown. The Begger ſtreight pull'd out a quantity of ſmall Money, and laid it into my hand; I griping my ſaid hand, put the Money into my Pocket. The Begger re-demanded his Money; I told him, I had little Money, and a great way to ride; but he could beg for more Money, I could not; ſo I rode away with the poor man's Money. Beſides this Cheat, I was never guilty of any thing, which might incur the cenſure of the Law, in *England*, except my Debts ſo unadviſedly contracted.

This fore-recited Relation, after I had penned it from his own Mouth, I read the ſame over to him, becauſe I had not related it (*ipſius atque totidem verbis*) juſt in the very ſame numerical words, wherein he made his Confeſſion to me. After he had heard the ſame read over, he acknowledged this to be the true ſenſe of his own Intentions, and the very ſame which he deſired might be publiſhed to the world. So I promiſed him I would take ſo much care, as to have it tranſported for *England*. And ſhall now proceed to the Reflections themſelves.

R E-

REFLECTIONS
ON THE
LIFE and DEATH
OF
THOMAS HELLIER.

THE first ſtep, by which he acknowledged, that he aſcended to a vicious Habit, was by his abuſing the too great Indulgence of his Relations towards him, who were wont ſlightly to paſs by and connive at his many youthful Follies (when but a Boy) without ſo much as chiding, or haply only ſmiling or laughing at him for the ſame, never vouchſafing once to correct him for what he had done amiſs.

To harp overcloſe upon this ſtring, would I know ſound harſh and too ungrateful in the ears of many Thouſands overfond and indulgent Parents. For, 'tis notoriouſly known, how fatally ſome perſons have been guilty of this Epidemical Errour, to the utter overthrow and downright unavoidable deſtruction of their, otherwiſe hopeful, Poſterity and flouriſhing Off ſpring. I ſhall therefore only hint the Wiſeman's infallible Rule; *That they who ſpare the rod, hate their Children; but they who correct them in meaſure, ſhall ſave their Souls from Hell.*

As

As to this particular, Parents are apt to erre by two Extremes; Either they are guilty of too much Easines and Gentleneſs towards their Children, which debauches the mindes of Youth from Vertue, Goodneſs, and induſtrious Towardlineſs, (Nature inclining all who are left to their own choice, to chuſe the worſt, and refuſe the beſt) too frequently to open and incorrigible Licentiouſneſs.

Or on the other hand, Parents are apt to exerciſe too ſtrict and rigid Severity upon their Children, over-awing and over-eying them beyond reaſon, mewing them up like ſo many Hawks, and confining them like Priſoners, from lawful and allowable Liberty. Which hide-bound humour beſtupifies the Wits of Youth, ſo that they become uncapable of knowing how to make a right and true uſe of modeſt Liberty, after they are grown up to ripeneſs of years; whereupon ſuch, like Priſoners broke out of a Goal, become mad, hair-brain'd, diſſolute Sots, and wild extravagant Fools.

Whereas prudent Parents, who hope to reap comfort by the Towardlineſs of their Children, ought firſt and chiefly to ſtudy the Genius, Temper, and natural Inclination of the Youth, whom they have to deal with, and to qualifie their dealings toward them with due Moderation, chooſing laudable Mediocrity in all things; whereby people may be better capable to judge, when 'tis needful to uſe the curb, and when 'tis fit to let looſe the reins. Which Behaviour would prove more commendably ſucceſsful as to their Childrens happy Education, as well as far more infallibly comfortable to themſelves. It is evidently known and experimentally, that a Check mildly given ſhall ſhame a meek, ingenious, gentle Diſpoſition from any vicious Irregularity; whereas mild Advice ſhall be but contemned by a ſtubborn Nature: Yea, harſh dealings,

frequent penalties, and even blows themſelves are but ſufficient (and ſcarce that too ſometimes) to work good upon ſome rude, harſh, refractory Tempers. Some Twigs will gently ply and bend with eaſe, while ſome again will ſooner break than bend.

But above all things, Parents unconcern'd connivance at Childrens Follies, is certainly ruinous, and (through Satan's ſubtlety, and the rare injudiciouſneſs of tender youthful years) is frequently abuſed into a ſilent incouragement, to proceed from trivial Offences to Griminal matters of weight and moment; like *Æſop*'s School-boy, who for want of due Correction and Chaſtiſement for his *Peccadillo's* at the beginning, by being winkt at in his petty Pilferings, took heart from thence and was emboldened to attempt thoſe groſſer Faults, which at laſt unavoidably noos'd his Neck in a Halter.

An Edocument which may prove ſignificantly inſtructive to Youth in general, fore-warning all to beware of ſeeming inconſiderable, petty, trifling Follies, which inſenſibly (when once allowed and liked of) prepare and prediſpoſe the Minde for perpetrating other more heinous and far groſſer Enormities. For, no perſon can arrive to a virtuous or vicious habit to become really good, or compleatly bad; but by the gradual aſcent, progreſs and ſucceſſion of many reiterated voluntary acts. And juſt as many ſmall Leaks may ſink a Ship, ſo in like manner ſmall, unadviſed, youthful Faults (if not curbed and in due time corrected) may betray perſons to ſome one deſtroying, execrable outrage. Nor will towardly Education alone now prevail to overpower the violence of Temptation in this caſe, when once the reins have been let looſe to all inordinate Affections. For, after that the ſenſual Appetite hath once gained the Predominancy,

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tyrannizing over, and at pleaſure captivating the Will. By this means the Underſtanding being darkened, the Reaſon corrupted, the Judgment perverted and imbecillitated, the Internals being now totally unable to diſcern and diſtinguiſh between, or cenſure aright concerning downright Realities, or 'tween appearances of Good or Evil. Then violent, brutiſh, untamed Paſſions ſhall with eaſe hurry any perſon forward to the eager proſecution of whatever vicious Objects, carnal Senſe propoſeth to the Appetite, and ſenſual Appetite promiſcuouſly ſuggeſteth to the diſturbed, injudicious, and giddied Fancy.

Self-Love, or Conceitedneſs of his own worth, was another ſtep to this poor Wretch's ruine. For that ſuppoſed and imaginary worth admired in himſelf, created in his impotent Soul a flatuous Haughtineſs of Spirit, and vainglorious Oſtentation: ſo that he having attained (according to his own Confeſſion) by his natural Ingenuity and Mother-Wit, as we ſay, ſome ſkill in Caſting Metals, Eating Knots, Flowers, or any other ſort of curious device into Metals, by virtue of Chymical-Waters, having a pretty dexterous Hand at Engraving in Metals, and Carving in Wood, as alſo ſome commendable inſight into Painting and mixing of Colours, being likewiſe handy at making Muſical-Inſtruments, and tolerably capable to play on the ſame when he had done, with other ingenious Contrivances and Myſteries; over and above the Trade of a Stationer, which he gain'd from his Maſter's Son, and his own proper Faculty of a Barber-Chyrurgeon, to which he was bound an Apprentice.

The fantaſtical conceit of his naturally happy and applauded Ingenuity, producing an unſetled, deſultorious and undertaking temper in his ſoaring breaſt, prompted him boldly with aſſured confidence to attempt

any Myſtery. Thus affecting by all means poſſible to be admir'd, ſtriving to be, or at leaſtwiſe ſeem to be, ſomebody for his Skill in every thing. His monſtrous wonderworking Brain built Caſtles in the Air of his lofty high-flown Imagination. Whereupon he ſought to aſſociate himſelf with perſons of more than ordinary Rank and Quality, keeping ſtill very high Company, which led him to great and exceſſive expences, beyond his own quality and eſtate: which cauſing neglect of his Domeſtick-buſineſs and Family affairs, quickly brought him behinde hand in the world, involving him deep in Debt. Which diſſolute, careleſs courſe of Life, minds me of a ſeaſonable Soliloquy, or ſolitary Dialogue, which I have been told was frequently uſed by a thrifty, ſober Shop-keeper, by Queſtion and Anſwer, between himſelf and his Shop, as he walked to and fro in it; He was wont, I am told, to propound this Queſtion and Anſwer within himſelf, (*What? Shop, Wilt thou keep me? Yes, Sir, if you keep me.*) Nor can any wonder, ſeeing this our young Prodigal would not keep home, that home would not keep him. Whoever expect their Employments ſhould maintain and keep them, ſuch muſt be diligent and induſtrious in keeping cloſe to their Employments.

So poſſeſſed, or bewitched rather, was this poor conceited man with an immoderate affectation of Applauſe, that had he met ſix or eight Companions meaner than himſelf, he would have ſpent for them all, as long as they would ſit with him, had it been two or three Days and Nights, ſcorning any one of ordinary rank ſhould ſhare with him in payment of any Reckoning. And all this forſooth, becauſe his Paraſitical Aſſociates would at every turn complement him by the Title of *Honeſt Mr.* Hellier, wherever they ſaw or met him.

O,

O, but Mr. Hellier, *who but Mr.* Hellier? So ſociable, ſo affable, ſo courteous, and true a heart, ſo generous and ingenious a Spirit, that Mr. *Hellier* became intimately belov'd both by Young and Old, by Gentle and Simple. Mr. *Hellier* was at all times courted and complemented by all ſorts, being gratefully accepted with perſons of the beſt Quality. His pliable, ductile, yielding temper indearing all people to him, for his affable Ingenuity.

Which fore-cited Humour is ſtill, and ever hath been, notoriouſly exemplified by the frequent Follies of ſeveral ridiculous Spend-thrifts in all Ages, through each Country almoſt of this vaſt Univerſe; The daily dreadful evil Effects whereof have been ſo ſignally known among all people, that to this I need ſet only this brief and ſeaſonable *Moneo.* [Let ingenious Youth ſettle their thoughts in due time, on ſome one uſeful and laudable Employment, to which their Genius ſhall naturally and moſt aptly incline and lead them, and ſticking cloſe to that alone, endeavour with humble and induſtrious diligence to become eminent in that one Myſtery, Art, or Science.] Better attain to be ſomebody in any one ſingle Faculty, than to be no body in all. Expertneſs in one thing, far excels a ſmattering in ſeveral. And when any have happily arrived to ſome perfection of Knowledge, or ſkill in ſome one Myſtery, let them cautiouſly ſuppreſs vainglorious Self-conceitedneſs and Admiration of their own Worth, as a thing fatally deſtructive to well-deſerving Spirits. Conceited perſons are uſually plagued with unſetled, roving, rambling, deſultorious Wits, which are too too frequently expoſed to oſtentatious ruine.

Withal, let unexperienced Youth look well to their company, leſt they ſuffer themſelves to be wiped over the thumbs, by crafty-pated Pot-Companions; or to be

be mumped out of their Eſtates and Fortunes by ſuppoſed real, but really falſe, flattering, ſlovenly, baſe, Trencher-friends. It would be highly abſurd in me, ſhould I but recount ſo many as I could from my own Experience nominate, Gentlemen of Quality and Eſtate, who through too great overcredulous facility have given themſelves to be gull'd, abuſed, and cajoaled by this very means out of many Pounds in the year. And indeed, though men of conſiderable fortunes cannot quickly be ſenſible of this ridiculous injury; yet it behoves perſons, who muſt expect to live by their labour, to have their eyes better about them, and to look out a little more ſharp: In regard ſuch an ill-beſeeming temper in a Peaſant, muſt needs produce certain unavoidable ruine. For the ſame action, which in a great man may appear a Virtue laudable, and worthy the Title of true Generoſity; will in a mean perſon deſerve contempt, reproach and ſcorn, ſhewing highly ridiculous, blameworthy, and merit the cenſure due to vicious Oſtentation. How odiouſly nauſeating was that ſoft-headed Gallant's fantaſtical Humour? Who having far leſs Wit than Money, ſo impatiently affected Oſtentation, that rather than miſs of being ſeemingly admir'd, he would (whenever the vainglorious Devil drove him) ran abroad with a Bag or large Purſe of Money, and picking up a ragged, tatter'd, beggarly Crew, his conſtant Creatures and Paraſites, would himſelf ſtand in the midſt, the ſaid inſects or filthy vermin crawling round him in a ring: Thus ſettled, the *Clawbacks* ſtrait began to *Hoghlogh*, and with loud Acclamations to clap their hands with all might and main, ſhouting and crying, *O moſt generous Eſquire! moſt noble Captain! moſt excellent Sir!* Which *Plaudite* was forthwith amply well-rewarded with a large Boon from Eſquire or Capt. *Cracktbrains*, who immediately amidſt

amidſt the heat of this his childiſh Triumph, ſcattered his Benevolence fluſh among them, ſhowring Money down on them, like *Jupiter* on *Danaë*; and all to remunerate their little to be minded, and far leſs merited high *Encomiums*. And was not this moſt generous Eſquire, moſt noble Cap. *Crackbrains* moſt renownedly ſet up, and glorioufly brought to bed?

The inſeparable Attendants upon this poor ſilly Wretches Company-keeping, were frequent Drunkenneſs and that bewitching knack of ſhaking of the Elbow, or Gaming; whoſe adherents were bitter Curſing, abominable Swearing, and uſual profaning of the Lords-day. By all which evil courſes he having by degrees forfeited the favour both of God and good People: having embezzelled and miſpent his own eſtate, and involved himſelf withal deep into Debt. Beginning now to be put to his ſhifts, he reſolved at length to try and work his Wits, for extricating himſelf out of that Labyrinth of Shame and Miſery, wherein he dreaded he ſhould be entangled, if he were impriſoned for Debt. The thoughts whereof exceedingly terrified him both by Night and by Day; whereupon, ſtriving to ſhun *Scylla*, he unhappily and unwittingly ruſhed on *Charybdis*; leaping (in his own apprehenſion) out of the frying pan into the fire; and buſtling to free himſelf out of Purgatory, he ſkipped with *Michael Angelo's* Cardinal, full into Hells mouth (to his own thinking.) For having left his Wife, and rode to *London*, with deſigne to ſhun the clutches of Bayliffs, Serjeants and Goalers, by ſhipping himſelf off for Sea. Inſtead of dealing with a Ship-Captain, he fatally dropt into the tyrannical hands of a Trepanning Kidnapper, who ſhipt him off incontinently for *Virginia*. A deplorable Example of Divine Indignation, which may ſerve to deter all ſorts from provoking Celeſtial Vengeance

Vengeance by the fore-named Vices. Juſtice hath Leaden Heels, but Iron Hands; it will overtake ſurely, though ſlowly. Abus'd Long-ſufferance is changed into unquenchable Fury. And here he, who had ſo long ſlighted Patience, and trifled away ſo many rich Opportunities of making himſelf happy, was now come to the length of his ſtring, and gotten to his (*Non ultra.*) For Vices of Drunkenneſs, Swearing, Curſing, Profaning the Sabbath, and the like, ſo common in our Age, that the generality of people ſcarce account them ſuch, do (as by the ſad effect of this Tragical Example manifeſtly appears) frequently provoke Divine Juſtice to give men over to commit deſtroying Crimes, meriting a ſhameful Death by the cenſure of the Law, as this poor Wretch was dealt by. And though Providence in all ſound probability, was pleaſed to convert all to his good, before he left this Land of the Living, by reclaiming him through Repentance. Yet how many miſerable Wretches may we conclude there to be in the world, who hardly minde theſe offences in themſelves, not ſo much as dreaming it needful for them to be humbled, or cry *Peccavi* before the Majeſty of Heaven for the ſame: Preſuming on his Patience and Mercy, granting all will go well with them, merely becauſe Divinity hath not vouchſafed to deal out ſuch Severity to them, as he hath to ſome others; the condition of theſe poor wretches is beyond all apprehenſion or expreſſion miſerable. 'Tis well worthy Obſervation to conſider, how fatally this poor wretch was beſotted; That though he might with comfortable ſucceſs have turn'd himſelf to ſo many honeſt Occupations, yet nothing would take with him, but a Voyage to Sea; which deſire of his ſoon was accompliſhed and fulfilled to his own ſorrow. Sail to Sea he did in a *Virginy-man*, little ſuſpecting what was to follow.

After

After this poor deſperate Wretch was arrived in *Virginia*, he was ſold off to one who promiſed to employ him only as a Pedagogue, in teaching his Children. But *Hellier* ſoon finding his Maſter's dealings contradictory to his former fair pretences; experiencing his Miſtriſs alſo continually bent to load him with abuſes, exerciſing her perniciouſly-inventive Fancy in heaping on him *Ironical* Invectives, flouting him ever and anon, and taunting him with tart Jears. Diſcerning alſo that his own ſubmiſſive willingneſs to work at the Howe, to the beſt of his power (though it were abominable and irkſome to him;) and perceiving his forward Obedience to undergo ſo toilſome a drudgery, gain'd him but a bad requital from the implacable Tongue of that Shrew his Miſtriſs; and that his perpetual ſilence and patient ſufferance of her continual Taunts and Jears, Oaths and Curſes (without ſo much as one word of reply from him, good or bad) wrought him no eaſe, nor any whit abated her tyrannical Paſſion, but that his Uſage proved ſtill as bad, or worſer far than before: He was by the overpowring violence of Temptation ſeduced and prevailed upon to extricate himſelf out of that ſeeming Hell upon Earth, by perpetrating this moſt execrable Fact, as you have the acting of the Tragedy according to truth related before, juſt as I took the ſame in writing from his own Mouth in Priſon, the Night before he Suffer'd.

And here, before I proceed any farther, let all ſober perſons magnifie, with me, the unſearchable Riches of Divine Goodneſs, who notwithſtanding that all Chriſtians are by Nature as bad as the worſt, and haply the beſt of us all have at one time or another of our Lives been guilty of as God-provoking ſins, as this poor penitent Criminal was (actual Murder only exempted) too too many having been over and over guilty of that too

in their hearts, amidſt the boyling of outrageous and revengeful Paſſion, though not with their hands. Let us all, I ſay, praiſe Divinity for his Mercy, in allowing us that reſtraining Grace, which hath hitherto by one means or another ſtaved off and kept us back from this or the like outrage. Let us therefore in the next place ſupplicate Divine Goodneſs for his All-powerful renewing Grace, which may ſo overpower our too-powerful Corruptions, that no preſumptuous ſin may at any time prevail, or gain Dominion over us.

Now 'tis no way to be doubted at all, but that each ſober-minded perſon will ſeriouſly declaim againſt that Unchriſtian-like and execrable courſe of life driven by your Men-ſtealers, termed otherwiſe Spirits or Kid-nappers, whoſe whole employ it is to collogue and ſeduce indigent, ignorant Souls (under fair pretences, and by making Golden promiſes of things never likely to come to paſs) drilling many diſtreſſed, deſperate Wretches on to their own ſpeedy and unavoidable deſtruction, thereby ſtudying to raiſe themſelves by the ruine and downfal of rambling and unſetled Spirits.

The truth whereof might be ſadly teſtified by ſeveral deplorable Examples of ſome, who for very grief and vexation of Minde (diſcerning themſelves abuſively danced into a Fools Paradiſe, or behampered in an inextricable Labyrinth of vexatious Miſchiefs) have even deſperately made themſelves away.

All neceſſitated perſons therefore who ſhall ſeek to ſhun ſhame or other miſeries in *England*, or elſewhere, by changing Climate, and tranſporting themſelves for this Country of *Virginia*, ought to be cautelous and wary, whom they trade with on this account, that they be not abuſed, will they, nill they, to their own deſtruction.

For *Virginia* is of it ſelf a very fertil, good, plea-

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ſant Country, abounding with the manifold Bleſſings of luxuriant Nature, the only Region of all under the Sun to enrich laborious, painful, induſtrious poor-men. So that many, who in *England* and many other Parts of the World are unable to get their Bread, may in this Region live comfortably and happy; the native Riches of the Soil bountifully requiting each induſtrious perſons labour with a yearly plentiful product. The Rivers richly ſtored with delicious fiſh, the Air with ſeveral ſorts and numerous flocks of Wild-fowl; the whole Country throughout Woody, and plentifully furniſhed in moſt parts with whole Herds of Deer and other endleſs Wild-game. Wherefore I dare confidently aſſert, that any perſon, who is by Nature and Education capable of hard labour, and that can bear and undergo heat and cold, any one who is but able to inure himſelf to the Ax and the Howe, need never to recant; nor will, I judge (if he tranſport himſelf for this Glimate) ever finde juſt ground to repent his coming hither. But on the contrary, perſons nicely educated, or train'd up to a ſedentary Life, accuſtomed to a warm Houſe in Winter, and to ſolace themſelves in cool Shades in Summer-ſeaſon, ſuch (unleſs they come over on their own proper coſt, defraying the charges of their Paſſage themſelves) cannot expect equal ſucceſs with luſty labouring men.

For, though there be here ſome Gentlemen of Rank and Quality, yet are they but few, and very exceeding rare, who are capable to prize or value good Breeding, gentile Education, or ingenious Literature, according to the true worth thereof. And indeed, how ſhould it be otherwiſe? Who can expect Oats from Beaſts which never eat any? (as our *Engliſh* Proverb patly inſinuates.) Therefore this general neglect, or light eſteem of truely laudable Endowments, needs

must proceed hence, even from the flat, low, mean Education, and obscure base Original of some, who (though Beggars in their Native Soil) yet have by their drudging Industry, since their arrival in this Country, attained to something of Estate, and seem now in their own conceits great men, or persons of more than ordinary account. The gross Fancies of such cloudy-pated persons will, by reason of their invincible Ignorance, misplace their esteem on a Taylor, Smith, Shoomaker, or the like necessary Handicrafts-man, courting such an one with their utmost art and skill; when a Scholar (if never so well qualified) shall but be contemned, and happily set at nought. For, in this Region, he commonly thinks himself the best man, who can at the Fall of the Leaf produce the largest crop of Corn and Tobacco. Wherefore each *Virginy*-Planter building solely on this fruit of his Labour, cares not how little he or his are guilty of being Book-learned, so he can but handle an Ax and Howe dexterously.

Now, 'tis to be confessed altogether Legal, Just and Equitable, that such who change their Climate, and are brought over hither on other mens accounts, having their Passage paid, and Charges born to their hands ('tis I say but altogether just, legal and equitable) that such coming voluntary, being withal supplied with all necessaries for Transportation out of other persons Pockets, should willingly and to the full retribute what hath been so disbursed by any Merchant on the said score. But in regard, after their arrival here, this satisfaction can be usually made no otherwise than by serving four Years by Indenture, or five Years according to the Custome of the Country, by those who come in without Indenture. Therefore it first and mainly concerns all persons to consider seriously before their shipping on board, what must be expected necessarily

ceſſarily to follow. And being once throughly well-adviſed concerning the unavoidable Conſequences of running ſo uncertain a hazard, they ought in the next place to arm themſelves with an unalterable Reſolution to wade through all whatever ſeeming Difficulties they ſhall fall into, with invincible Chearfulneſs, Courage and Conſtancy. They who come thus qualified, never need to doubt unhop'd-for ſucceſs in ſtorming any the moſt diſcouraging oppoſition whatſoever, which they ſhall any time meet with. Otherwiſe, who ſail hither in the capacity of Servants unreſolved within themſelves as to theſe forementioned *Proviſo's*, do but pedantickly preſume to aim at building Caſtles in the Air without materials.

Nor dare I undertake to encourage any, who know themſelves unable to labour, to come over Servants at all; unleſs they can before-hand on infallible grounds aſſure themſelves, that they ſhall be conſigned to ſome truely-generous-ſpirited Gentleman of real repute, good quality, and true worth, who will infallibly deal ſo indulgently and favourably by them, as to employ them in ſuch concerns, which their former Education hath moſt properly fitted them for. For your luſty people, able of Limbs, and healthy of Conſtitution, or hardy Lads, who are fit to drudge it ſtoutly, and are willing to learn to take pains, in hopes of being richly rewarded for their labour, are here every where in very high eſteem. 'Tis more for the Intereſt of *Virginia* to have their Servants to chop Logs luſtily, than to chop *Logick*. Handling the Howe proves here far better Muſick than the Hoghboy. Let your robuſtious Ruſticks, if I may adviſe, ſail to *Virginia* to chooſe, to ſeek their fortunes. For an *Engliſh* Tinker, Cobler, Pedler, a meer Mumper or Dunghil-raker, may by the bleſſing of Providence upon his painful Induſtry live in this Country

Country as plentifully, and (I think I may boldly affirm according to truth) reap as much or happily more content, than ſome Farmers in *England* of an hundred a year.

And though many perſons (through the baſeneſs and knavery of thoſe who have tranſported them, on the one hand, and what through the Ignorance of the perſons themſelves who have been gull'd, on the other hand) have been, ſore againſt their Wills, cheated over and trepann'd hither, to their own great Miſery and utter Deſtruction: Yet 'tis well known to this day, that many having deſerved the Gallows in *England*, ſome who have ſailed over to *Virginia* in Shackles, have (after their arrival here) done very well; Leading a creditable, comfortable, and for ought I can underſtand, a plauſible honeſt Life.

So that peoples own Miſtakes chiefly create their own Diſcomfort on this behalf; For Example, When a perſon both unable and unus'd to labour, coming over hither in capacity of a Servant, meets unhappily with a Maſter who expects and compels him to work hard, much againſt his minde; (the ſaid Maſter therefore juſtly expecting labour, while the Servant on the contrary fondly hopes and vainly deſires to lead an eaſie Life.) This contradiction between the aims and ends of Maſter and Servant, renders both at once unavoidably miſerable. But above all, the grand miſchief is, when Maſters in *Virginia* ſhall undertake to purchaſe Servants whom they know naturally uncapable of hard labour, or by Education totally averſe to the ſame; pretending they will employ the ſaid Servants in concerns ſuitable to their Strength, or Education, or both. Who after they have the ſaid Servants, as they judge, faſt bound to them, contrive imprudently and impolitickly to employ them, quite perhaps contrary to their own

Promiſes,

Promiſes, and the poor Servant's Expectations. And ſuppoſe theſe Servants may happily prove willing to ſtrive (though with much grief and ſore vexation of Minde) to put themſelves forth to their utmoſt ability; yet they ſhall, ten hundred to one, be curs'd, bann'd, ſwore at, trampled under foot, and perpetually tormented with abuſive Uſage; all becauſe they do not, and it may be cannot, anſwer altogether the now unreaſonable expectation of their tyrannical Maſters, who full well knew before they had them, that they ought not to expect what they ſo eagerly but vainly exact from them.

Whereas in truth, How much more conſonant and agreeable were it to common Policy, Self-intereſt, as well as true Chriſtian Charity, for all Maſters in *Virginia*, Planters as well as others, to conſider firſt their own Ability, and the Capacity of the Servants whom they deſigne to purchaſe, before they deal for them; ſincerely at the ſame time imparting to them, What their Work muſt be, and what their Uſage? And if, by enquiry into their former Condition, they diſcover them improper perſons for their purpoſe; How much a wiſer courſe were it, that ſuch ſhould ſeaſonably pitch their choice on ſome others, more uſeful for them? Or if they will chuſe no others, Conſcience and Chriſtianity ſure ought to oblige them to uſe ſuch Servants as their Chriſtian Brethren, with Gentleneſs and Courteſie, content with their honeſt endeavours, not Tyrannizing over Chriſtians, as *Turks* do over Galley-ſlaves, compelling them unmercifully beyond their ſtrength.

For though Maſters juſtly do expect and require Fidelity and painful Induſtry from their Chriſtian Servants, and ſuch Servants ought to put themſelves forth to their utmoſt power for their Maſters Benefit: Yet,

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the merciful Man exerciſeth Mercy towards his Beaſt, much more toward a Chriſtian Servant. And let cruel, tyrannical, *Egyptian* Taſk-maſters know, that their Maſter is alſo in Heaven, whoſe Omniſcience beholds and knows all perſons dealings, and will judge according to Equity, without reſpect of perſons, in his own due time, and liſten to the Groans and Sighs of poor oppreſſed Wretches, vindicating the cauſe of injur'd Innocents, retributing croſſes, vexations and troubles to all Wrong-doers.

And whereas this poor Penitent Wretch declar'd, That the bitterneſs of his ill-tongued Miſtreſs was the main immediate provocation prompting and inciting him to give way to Satan's ſuggeſtions, while he tempted him to perpetrate this horrid, execrable Outrage: I ſuppoſe, all will grant, that Bitterneſs in any caſe (eſpecially to morigerous Servants of a gentle Temper, obediently willing to do their endeavours) is no way Chriſtian-like nor commendable, but rather Patience and kinde Uſage.

To conclude theſe Reflections therefore, Let all ſober perſons (Maſters and Servants, Parents and Children, Young and Old) give good heed to the Apoſtle's wholſom Advice in *Epheſ.* 6. 1. to the 12.

As to the Man's Condition before he died, he ſeem'd to me of a very hopeful temper. I ſate by him diſcourſing the whole night before Execution; during which converſe, he gave me the whole fore-cited Relation of his former Life; as alſo how he came to be prevailed upon to act this execrable Tragedy. I found him all the Night throughout, gladly willing to be ſearched home to the very quick (as to his Spiritual condition) ready to unboſom himſelf fully and freely, no way in the leaſt inclinable to mince, extenuate, cloak or palliate this Crime, or any other folly in himſelf; but humbly

humbly confeſſing his Faults, and among the reſt, his very youthful Follies, of his own accord, and ſorrowing exceedingly for them. He continued full of a good modeſt Hope mixt with Joy, for the moſt part of the time(now and then, I confeſs, he ſeemed ſomewhat muddy, as if he had been caſt down) but I needs muſt ſay, I never heard one word from him, nor diſcerned any behaviour by him, ſavouring in the leaſt of preſumption or deſpair; wherefore I dare cenſure no other, but that he dyed truely penitent.

But for the farther and fuller ſatisfaction of each curious enquirer concerning what end he made, let the Reader view over this enſuing laſt Farewell which he took of his Chriſtian Countrymen, the ſorrowful ſpectators at the Gallows, by this ſucceeding Confeſſion, and Chriſtian like Admonition.

Thomas Hellier's *Confeſſion and Admonition to all Spectators at the Gallows.*

Good Chriſtian people!

I Am come this day to be made an Example to all you beholders, for a Murder lately committed by me; for which ſinful and inhumane deed, I pray the Lord for his mercies ſake, and his Son Jeſus Chriſt his ſake, to grant me Abſolution and Remiſſion, both for that, and all other my ſins which I have committed from my youth up, which are very many.

As diſobeying of Parents, which ſin I do now deſire all young people to beware of. Give not your ſelves too much to the vanities and pleaſures of this world; youth commonly do, (as the Preacher ſaith, in *Eccleſ.* 11. 9.) *Rejoyce thou young man in the days of thy youth,*

and walk in the ways of thine heart, and in the ſight of thine eyes: but they ſeldome conſider the following part of the verſe, which is, *Know, for all this the Lord will bring thee to judgement*; alſo in the verſe before, *If a man live many years, and rejoyce in them all, yet let him remember the days of darkneſs, for they are many.* Alſo profaning the Sabbath is a ſin that I have been too guilty of; and I wiſh there be not too many people in this Countrey, as well as in other places, guilty of that ſin, (as well aged perſons and Maſters of Families, as young people and ſervants) who go to Church and to the Ordinary (a tipling-houſe) with one devotion, doing good as 'twere againſt their wills. Many break the Lords Commandments, in ſending their Servants needleſly to ſeek loſt Cattel on the Sabbath day, meerly becauſe they will not allow nor find time to ſeek the ſame on other days; which is ſuch a crying ſin in this Land, that 'twere juſt with God to rain fire and brimſtone on your heads, as he did on *Sodom* and *Gomorrha.*

The Sabbath is ſo ſtrictly commanded, that whoſoever did break it (under the Levitical Law) was to be put to death, as you may ſee, *Exod.* 31. 14. *Ye ſhall keep the Sabbath holy, for every one that defileth it, ſhall ſurely be put to death*; and in the next verſe, *For whoſoever ſhall do any work on that day, that Soul ſhall ſurely be cut off from among his people.* 'Tis alſo repeated in the 35th of the ſame book, the ſecond verſe; and in the third verſe 'tis ſaid, *You ſhall kindle no fire throughout your habitations on the Sabbath day.* Therefore what condition do you think your ſelves in, who unneceſſarily compel and force your ſervants to divers works on the Sabbath day?

Repent, repent, for 'tis high time, leſt the Lord ſend his heavy judgments among you, which are for theſe

ſins

ſins very much threatned. Alſo the ſins of Curſing and Swearing I have been guilty of, in a very great meaſure. Alſo I have found it too common a thing in the Country, that Children who can ſcarce call Father and Mother, have an Oath in their Mouths; and when they come to Mans eſtate, then they who ſwear faſteſt and the greateſt of Oaths, are the beſt men ſo accounted. Beware therefore of hideous Oaths and Curſes, (as *Damn me*, and *Sink me*) what if the Lord ſhould take thee at thy word, and take away thy life while theſe words are in thy mouth, and damn thee according to thy word, couldſt thou blame God with Injuſtice? No, ſinful Wretch, thou wouldſt have but thy Deſerts. 'Tis ſaid in the Scripture, *Swear not at all; but let your yea be yea, and your nay, nay: for whatſoever is more than this, cometh of evil.* In another place Chriſt ſaith, *Swear not by Heaven, becauſe 'tis the Lords Throne; nor by the Earth, becauſe it is his Foot-ſtool; nor by thy Head, becauſe thou canſt not make one hair white or black.* Alſo the Lord ſhews many Examples on thoſe profane Swearers many times.

As I knew a fellow who living with his Mother a Widow, he being to finde himſelf Victuals, and coming home drunk on a time, began nevertheleſs to chide with his Mother for ſomething to eat; ſo to the Cupboard he went: his Mother chiding him for his lewd living, he in his rage ſwore he would not eat one bit of her victuals any more, wiſhing (if he did) that it might choak him. So he went to ſleep, afterwards awaking returned to the Cupboard, where cutting a piece of cold Beef, lying there ready dreſſed, the firſt bit that he endeavoured to eat, he could not ſwallow, but the meat choaked him indeed. Therefore have a care of bad Wiſhes, for they are highly diſpleaſing to God.

Alſo you that are Maſters of Servants in this Country, have reſpect to them, to let them have that which is neceſſary for them, with good words, and not (*Damn you, Dog, do ſuch a thing, or ſuch a thing.*) They are not Dogs, who are profeſſed Chriſtians, and bear Gods Image; happily they are as good Chriſtians as your ſelves, and as well bred and educated, though through Poverty they are forced to ſeek Chriſtianity under thy roof; where they uſually find nothing but Tyranny. Be good to your Servants, as you would have God be good to you. Servants, in all things obey your Maſters according to the fleſh, not with Eye-ſervice as men-pleaſers, but with ſingleneſs of heart, fearing God. Maſters, give to your Servants what is right and equal; know that you alſo have a Maſter in Heaven.

Now I intend to ſpeak of the Subject, which is my ſelf. I was once a Good Liver in *England*, in a Town called *Crookhorne*, by Profeſſion a Barber-Chyrurgeon, and kept alſo a Stationers Shop, living there in good repute, till Company-keeping caus'd my Money to grow ſhort, ſo that I became a great Debtor, and occaſion'd my ſeeking my Fortune in another Country. And it was at length my miſhap to come into this Country of *Virginia*, and here to be ſold a Servant to work at the Ax and Howe, which was contrary to the Condition I made with the Man who ſent me hither; which nevertheleſs I took well enough, till I found that hard Work, good Words, and civil Language, on my part, could bring me not a good word; but the more ſubmiſſive I was, the more I was flouted at; which cauſed me to fall into Deſperation, and to adhere to the Temptations of the Devil, who walketh up and down the world ſeeking whom he may devour. So by the Inſtigations of that Enemy to Mankinde, I could not be quiet, but muſt needs kill my Maſter and

and Dame, and then I ſhould, I thought, be free. For which heinous, notorious, inhumane and unmercifull Deed, I am compell'd now to look Death in the face; which (bleſſed be God for it) is no Terrour to me at all. For I hope, after this Life ended, the Lord will receive my Soul into his arms of Mercy; and I pray my Saviour to keep me from the Torments of Hell, and the Tyranny of the Devil; and now that I am to depart this Life, that He would ſend his holy Angels to carry me (as they did the Soul of *Lazarus*) into his Kingdome. Receive me into thy joyful Paradiſe, (O Chriſt) which thou didſt promiſe to the penitent Thief, who at his laſt gaſp begg'd ſo devoutly for admiſſion into thy Kingdom. Grant this, O Chriſt, for thine own Name ſake, to whom I aſcribe, as is moſt due, all Honour, Power, Praiſe, and Dominion, both now and for ever, Amen.

Now I intend to ſpeak a little more for the Admonition of thoſe whom I leave behinde me; which I hope all you Beholders will take in good part (as from your Object, the mouth of a Dying Man.)

Firſt, I pray, that the Lord will give you all more Grace, than to do as I have done: That this my Diſaſter may be a powerful warning to you all againſt admitting any of the Devils Temptations into your Minde. Pray earneſtly, when you pray, [*Lord, lead us not into Temptation.*] Strive againſt the Devils Snares, to break them. Say with *Joſeph*, *How ſhall I commit this great wickedneſs, and ſin againſt God?* The Devil is a cunning Fiſher, uſing ſeveral Baits to catch poor Souls with; (Some he catches by alluring them to Stealing, ſome he enſnares by Lying, ſome by Swearing, ſome by Whoring, ſome by Drunkenneſs, and by Murder ſome) but his firſt and moſt feaſible is Drunkenneſs, to which if he can entice poor people (as

that

that with eaſe he may) they then are forthwith fitted for commiſſion of any other ſin whatever.

As I heard a Young-man confeſs concerning himſelf, (when on the Ladder to be hanged) Drunkenneſs, ſaid he, and lewd Company, have brought me to this. For, when drunk, I lay with my Mothers Servant-Maid, whom proving with Child by me, I waiting my opportunity, drowned. For which inhumane, unchriſtian-like act, I am brought here now, quoth he, to be hanged.

Covetouſneſs is another Bait by which Satan catches many poor Souls. Be not over-covetous after theſe earthly things, which are but dung in compariſon of the Riches of Chriſt; Heap not up your Riches in this world, where Moth and Ruſt can corrupt, and Thieves can prevail to break through and ſteal. Heap not up wrath againſt the day of wrath. Surely every man walketh in a vain ſhew; ſurely men are diſquieted in vain, who heap up Riches, and cannot tell who ſhall gather them. If the Lord hath endewed thee with Riches, impart ſome to thy poor Brethren, knowing thy Riches to be not thine own, but God's; and thou art God's Tenant; wherefore if thou doſt not pay thy Rent, (*viz.* thy Benevolence due to the Poor) the Lord can ſoon turn thee out of all. For thou broughteſt nothing into this World, nor ſhalt thou (as *Job* ſaith) carry any thing out of it. Naked thou cameſt from thy Mothers Womb, and naked ſhalt thou return; the Lord giveth, and the Lord taketh, and bleſſed be the Name of the Lord. Think on this in thine Health. Think on Death; Death ſtealeth on men, like a Thief in the night, at an hour when they are leaſt aware of it. Therefore our Saviour warneth us to watch. *Watch therefore*, ſaith he, *for ye know not at what hour the Lord will come.* It therefore doth behove all People,

Young

Young and Old, Rich and Poor, to make their Calling and Election ſure. *Work while 'tis called (to day,) for the Night cometh, wherein no man can work.* The day is meant the day of Life, and the night is the night of Death. Now to conclude this in few words, *Fear God and keep his Commandments, for this is the whole Duty of man.* For God will bring every work into Judgment, with every ſecret thing, whether it be good, or whether it be evil.

I ſhall now ſpeak ſomething concerning Unity and Love one to another, (it being ſo rare to ſee Neighbours in this Country living lovingly together, without breeding diſturbances among themſelves.) For you ſhall finde ſome, who will go to one Neighbours houſe, and tell them a Story what ſuch or ſuch a perſon hath ſaid; then going to the ſaid perſons houſes, they will tell the ſame to them alſo againſt the others; ſo cauſing poor Neighbours to live at ſtrife and variance one with another, making them to hate one another, the Neighbours themſelves happily not knowing why nor wherefore; all the miſchief being occaſioned only by a Talebearer, whom I can liken to nothing elſe but the Devils Coal-carrier. The words of a Tale-bearer are as wounds, ſaith *Solomon*, they go down into the inmoſt parts of the Belly. It is Chriſt's command, as Saint *John* ſaith, *That you love one another, for Love is of God: and every one that loveth is of God, and knoweth God; but he that loveth not, is not of God, for God is Love.*

Good People all, I hope you are not offended at what hath been ſpoken. I intreat you to minde it well. I humbly deſire you to think ſeriouſly on my words, and let not theſe Admonitions go in at one ear and out at the other. Think not your ſelves unconcern'd; not one perſon here preſent, but is one way or another guilty of ſome one or more of theſe forementioned Sins.

Think

Think it not ſufficient to ſay each of you, I have been a very great Sinner in my time, the Lord forgive me for it, ſtill going on ſecurely in your Sins; thinking it enough to cry, *Lord have Mercy upon me*, when you are giving up the Ghoſt, which too happily you may not be able to do. Think well on it therefore, and defer not your Repentance till the laſt hour. 'Tis not ſo eaſie a thing to obtain Heaven; the Way is narrow, difficult to finde, and dangerous to travel, the way thither being by the Gates of Hell. Wherefore people ought not to delay their Repentance and Reformation; delays breed dangers. The difficulty in the Paſſage, and danger in the Way, ſhould warn all to begin their Journey the ſooner, and take the more time. To procure alſo a good knowing Guide, and as much good Company as poſſible may be had; not a blinde Guide, leſt the blinde leading the blinde, both fall into the Ditch. For ſhould you go without a Guide, or follow an ignorant Guide, thinking your ſelves ſafe and right enough, and at a halt loſing the right way, ſlip into Hell, 'tis impoſſible for you ever to get out again. The Devil is a cunning Foreſter, who digging deep Pits, covers them over with ſmall ſticks, laying green Turf on the top, to intrap wild Beaſts, which chance to ramble over them; once fallen in, there's no getting out again. So if once a man be fallen into Hell, there he muſt abide with the Devil and his Angels, where is weeping, and wailing, and gnaſhing of teeth, with continual Torments: Souls always dying, but never dead; ever conſuming, and never conſumed.

Therefore, as you love your own Souls, let me beg you not to delay your Repentance; but repent now, and continue repenting ſo long as you have an hour to live. Leave off ſinning, elſe God will leave you off: Leave off Swearing, Curſing, Lying, Stealing, Covetouſneſs, with all other Sins. If an idle Thought be diſpleaſing to God, much more idle Words, and prophane Actions.

Now to conclude all, Lord, for thy Mercies ſake, open Heaven Door, and let in not only a penitent Thief, or Swearer, or Lyar, or Drunkard, or Profaner of the Sabbath, or Murderer, or lewd Liver; but one who is all theſe. Lord give me entrance, Lord let me in, for Jeſus Chriſt his ſake, Amen.

FINIS.